

Pearls of Wisdom 2

Compiled by
Mufti Saiful Islam



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Foreword

In the Name of Allah, the Most Beneficent, the Most Merciful

All Praises be to Allah ﷻ, and peace & salutations be upon His beloved Messenger, Muhammad Rasulullah ﷺ.

Alhamdulillah, since Pearls of Wisdom was published in September 2001, it has been very successful in delivering the knowledge of Islam to many Muslims and we received a tremendous response from our readers. The enthusiastic response has inspired my teacher Mufti Saiful Islam to compile Pearls of Wisdom 2.

If you have already read Pearls of Wisdom, then you are about to embark on a path of learning more about Islam. Pearls of Wisdom 2 contains a variety of interesting subjects, similar to the first Pearls of Wisdom.

I pray for all those who have helped us in keeping up the spirit of propagating Islam either by promoting Pearls of Wisdom or by reading the book and I wish all the best for those who have financially helped us in publishing such materials.

Last but not least, I wish all the best for my teacher Mufti Saiful Islam for sacrificing his time in order to share the knowledge of Islam with others. I pray to Allah ﷻ and I also ask you to pray that Allah ﷻ guides us through our missions and make us His beloved servants.

May Allah ﷻ accept the humble efforts of those involved in putting together this book and may Allah ﷻ give us the ability to understand our religion. I also sincerely ask Allah ﷻ to help the oppressed Muslims around the world, who at this moment in time are going through hardships in the hands of the Kuffaar (disbelievers). *Aameen!*

Mujibur Rahman - Student of Jaamiaah Khaatamun Nabiyeen
Bradford UK
Rabiul - Awwal 1423/June 2002

Introduction

In the Name of Allah, the Most Beneficent, the Most Merciful

All Praises be to Allah ﷻ, the Lord of the universe and peace and salutations be upon His beloved, the seal of the prophets, Muhammad ﷺ.

Having received a tremendous response from Pearls of Wisdom, I have been encouraged to compile Pearls of Wisdom 2, to further benefit the readers.

I have compiled the current book with the aim of making us ponder over our current state as well as acknowledging the reality of our existence. The contents will *Inshaa Allah* help us to do this and this will assist us in changing our lives in accordance with the laws of Allah ﷻ and the Sunnah of Rasulullah ﷺ.

The completion of this book and the work of Jaamiaah Khaatamun Nabiyeen is the result of the effort of many people. I would like to thank all those who are involved in the organisation and I pray that Allah ﷻ accepts their efforts. I would also like to thank my teachers and my Shaykh Hadhrat Maulana Yusuf Motala Sahib for their guidance, help and prayers.

Finally, I pray to Allah ﷻ and I ask you to pray that Allah ﷻ accepts our efforts and gives us the ability to propagate the religion of Islam in its entirety.

Mufti Saiful Islam
Bradford UK
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In the hour of triumph

In the early stages of the Prophet's ﷺ prophethood, the inhabitants of Makkah, with a few notable exceptions, persecuted him non-stop and had a constant hatred for him. Not content with mere oppression, the Makkans at last hungered for his life and he migrated to Madeenah.

After years of intense suffering, the Holy Prophet ﷺ succeeded in winning the hearts of a considerable amount of his countrymen. They accepted the message of Islam and gathered under the flag of Islam to defend him and to defend their new faith from the attacks of the callous enemies.

The Makkans were tireless in their hostility. They violated the terms of the Hudaibiyah Treaty by attacking the clan of Banoo Khuzaa'a who were under the protection of the Muslims and massacred a number of them. Banoo Khuzaa'a appealed to the Prophet ﷺ for justice. The Prophet ﷺ at once marched with ten thousand warriors against the violators of the peace treaty and practically unopposed, entered Makkah.

Thus at last the Prophet ﷺ entered the city he had been driven from, as a mighty conqueror. Those who had jeered at him as a dreamer, spat in his face, threw thorns in his path and laid the intestines of camels over his devoted head while bent down in submission to Almighty Allah ﷻ, were there before him, now defeated and broken. Those who had imprisoned him and tried to starve him to death, those who had surrounded his house in the darkness of night with a murderous intention and those who had exiled him from his dear native land, they were all present at his mercy. Those who had attacked him again and again, wounded his forehead with stones, broke his teeth and killed his nearest of kin and comrades before his

very eyes were there that day, weak and helpless. Those who had ruthlessly hunted him even when he was in exile, those who had disgraced humanity by inflicting cruelty upon innocent men and women and even upon the dead body of his Companions shamelessly were there humbled at his feet.

But there was no sign of anger or hatred in the face of the Holy Prophet ﷺ. On the contrary, his face blossomed up in mercy to men and gratitude to Allah ﷻ. In the hour of triumph every evil suffered was forgotten, every injury inflicted was forgiven and a general forgiveness was proclaimed to the population of Makkah. The army followed his example. No house was entered into, no inhabitant was molested, and no woman was insulted. Then the Prophet ﷺ addressed the gathering and declared in his own unique voice: **"All glory and victory belongs to Allah ﷻ and to Allah ﷻ alone. No one has any superiority over his neighbour except by his virtue. All are children of Hadhrat Aadam ﷺ. The noblest of men is he who is foremost in good deeds."** The Holy Prophet ﷺ paused for a moment and looked at his enemies still trembling in their hearts. No one could say if any poisoned memory of the bygone days flashed across his mind at their sight. But he addressed them in a calm voice: **"Descendants of the Quraish, how do you expect I should treat you?"** They replied: "With kindness and pity, gracious brother and nephew."

Tears filled the eyes of the Holy Prophet ﷺ at these words and he said: **"I shall speak to you as Hadhrat Yusuf ﷺ spoke unto his brothers. I shall not reproach you today. Allah ﷻ will forgive you. He is the Most Merciful and Compassionate."**

Harmful effects of sinning

Every sin produces the following outcomes:

1. Allah's ﷻ anger and displeasure.
2. Shaytaan's triumph and delight.
3. Moving further away from Jannah.
4. Approaching Jahannam.
5. Harming one's own soul and self.
6. Stains appear and cover the heart with black spots.
7. Pain and causing harm to the angels who accompany the individual.
8. Rasulullah ﷺ becomes grieved (because the Ummah's actions are presented to him regularly).
9. The ground upon which the sin had been committed will testify against the sinner.
10. It causes great harm to the creation because through sins, Allah's ﷻ Mercy is reduced due to which even the lifeless creatures are badly affected.

The joking of Rasulullah ﷺ

Hadhrat Hasan Basri (r.a) narrates that an old woman came to Rasulullah ﷺ and made a request: "O' Messenger of Allah ﷺ, make Du'aa to Allah ﷻ that He may grant me entry to Jannah." Rasulullah ﷺ replied: "O' Mother, an old woman cannot enter Jannah." The woman began crying and was about to leave. Rasulullah ﷺ said: "Say to the woman that one will not enter Jannah in a state of old age, but Allah ﷻ will make all the women of Jannah young virgins. Allah ﷻ says: ***Indeed We have created them a (new) creation and made them virgins.***"

(Surah Waaqi'ah : 35-37)

Know your religion!

The atheist professor of philosophy pauses before his class and then asks one of his new students to stand.

"You're a Muslim, aren't you, son."

"Yes, sir."

"So you believe in God?"

"Absolutely."

"Is God good?"

"Sure! God's good."

"Is God All-Powerful? Can God do anything?"

"Yes."

The professor grins knowingly and considers for a moment.

"Here's one for you. Let's say there's a sick person over here and you can cure him. You can do it. Would you help him? Would you try?"

"Yes, sir, I would."

"So you're good...!"

"I wouldn't say that."

"Why not say that? You would help a sick and crippled person if you could...in fact most of us would if we could....God doesn't."

[No answer.]

"He doesn't, does He? My brother was a Muslim who died of cancer even though he prayed to God to heal him. How is this God good? Hmmm? Can you answer that one?"

[No answer]

The elderly man is sympathetic.

"No, you can't, can you?"

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"Why not say that? You would help a sick and crippled person if you could...in fact most of us would if we could....God doesn't."

[No answer.]

"He doesn't, does He? My brother was a Muslim who died of cancer even though he prayed to God to heal him. How is this God good? Hmmm? Can you answer that one?"

[No answer]

The elderly man is sympathetic.

"No, you can't, can you?"

He takes a sip of water from the glass on his desk to give the student time to relax.

"In philosophy, you have to go easy with the new ones. Let's start again, young fella." Is God good?"

"Err... Yes."

"Is Satan good?"

"No."

"Where does Satan come from?"

The student hesitates.

"From ... God..."

"That's right. God made Satan, didn't He?"

The elderly man runs his bony fingers through his thin hair and turns to the sneering student audience.

"I think we're going to have a lot of fun this term, ladies and gentlemen."

He turns back to the Muslim.

"Tell me, son. Is there evil in this world?"

"Yes, sir."

"Evil is everywhere, isn't it? Did God make everything?"

"Yes."

"Who created evil?"

[No answer]

"Is there sickness in this world? Immorality? Hatred? Ugliness? All the terrible things - do they exist in this world?"

The student shakes on his feet. "Yes."

"Who created them?"

[No answer]

The professor suddenly shouts at his student.

"WHO CREATED THEM? TELL ME, PLEASE!"

The professor closes in for the kill and climbs into the Muslim's face. In a still small voice:

"God created all evil, didn't He, son?"

[No answer]

The student tries to hold a steady, experienced gaze but fails.

Suddenly the lecturer breaks away to march in front of the classroom like an aging panther. The class is dazzled.

"Tell me," he continues....

"How is it that this God is good if He created all evil throughout all time?"

The professor swings his arms around to encircle the wickedness of the world.

All the hatred, brutality, pain, torture, death, ugliness and all the suffering created by this good God is all over the world, isn't it, young man?

[No answer]

"Don't you see it all over the place? Huh?"

Pause.

"Don't you?"

The professor leans into the student's face again and whispers:
 "Is God good?"

[No answer]

"Do you believe in God, son?"

The student's voice betrays him and cracks.

"Yes, professor. I do."

The old man shakes his head sadly.

"Science says you have five senses which you use to identify and observe the world around you."

"You have never seen God, have you?"

"No, sir. I've never seen Him."

"Then tell us if you've ever heard your God?"

"No, sir. I have not."

"Have you ever felt your God, tasted your God or smelt your God...in fact, do you have any sensory perception of your God whatsoever?"

[No answer]

"Answer me, please."

"No, sir, I'm afraid I haven't."

"You're AFRAID...you haven't?"

"No, sir."

"Yet you still believe in Him?"

"....Yes...."

"That takes FAITH!"

The professor smiles wisely at the gathering.

"According to the rules of experimental, testable, demonstrable science - your God doesn't exist. What do you say to that, son? Where is God now?"

[The student doesn't answer]

"Sit down, please."

The Muslim sits...Defeated. Another Muslim raises his hand.

"Professor, may I address the class?".....

The professor turns and smiles.

"Ah, another Muslim in the vanguard (front)! Come, come, young man. Speak some proper wisdom to the gathering."

The Muslim looks around the room.

"Some interesting points you are making, sir. Now I've got a question for you. Is there such a thing as heat?"

"Yes," the professor replies. "There's heat."

"Is there such a thing as cold?"

"Yes, son, there's cold too."

"No, sir, there isn't."

The professor's grin freezes. The room suddenly goes very cold. The second Muslim continues.

"You can have lots of heat, even more, super-heat, mega-heat, white heat, a little heat or no heat but we don't have anything called 'cold'. We can hit 458 degrees below zero, which is no heat, but can't go any further after that. There is no such thing as cold, otherwise we would be able to go colder than 458° below zero. You see, sir, cold is only a word we use to describe the absence of heat. We cannot measure cold. Heat we can measure in thermal units because heat is energy. Cold is not the opposite of heat, sir, just the absence of it."

Silence... A pin drops somewhere in the classroom.

"Is there such a thing as darkness, professor?"

"That's a dumb question, son. What is night if it isn't dark?" What are you getting at...?"

"So you say there is such a thing as darkness?"

"Yes..."

"You're wrong again, sir. Darkness is not something; it is the absence of something. You can have low light, normal light, bright light, flashing light but if you have no light constantly you have nothing and it's called darkness, isn't it. That's the meaning we use to define the word. In reality, there is no darkness. If it were, you would be able to make darkness darker and give me a jar of it. Can you...give me a jar of darker darkness, professor?"

Belittled, the professor smiles at the young face before him. This will indeed be a good semester.

"Would you mind telling us what your point is, young man?"

"Yes, professor. My point is, your philosophical premise is flawed (faulty) to start with and hence your conclusion must be in error..."

The professor becomes outraged. "Flawed ...? How dare you...!"

"Sir, may I explain what I mean?"

The class is all ears.

"Explain... oh, explain..."

The professor makes an admirable effort to regain control. Suddenly he is friendly himself. He waves his hand to silence the class, for the student to continue.

"You are working on the premise of duality (double)", the Muslim explains.

"That for example, there is life and then there's death; a good God and a bad God. You are viewing the concept of God as something finite, something we can measure. Sir, science cannot even explain a thought. It uses electricity and magnetism but has never seen, much less fully understood it. To view death, as the opposite of life is to be ignorant of the fact that death cannot exist as a separate entity. Death is not the opposite of life, merely the absence of it."

The young man holds up a newspaper that he takes from the desk of a neighbour who has been reading it.

"Here is one of the most disgusting tabloids this country hosts, professor. Is there such a thing as immorality?"

"Of course there is, now look..."

"Wrong again, sir. You see, immorality is merely the absence of morality. Is there such a thing as injustice? No. Injustice is the absence of justice. Is there such a thing as evil?"

The Muslim pauses. "Isn't evil the absence of good?"

The professor's face has turned an alarming colour. He is so angry, he is temporarily speechless.

The Muslim continues. "If there is evil in the world, professor, and we all agree there is, then God must be achieving a purpose through the agency of evil. What is that work, God is accomplishing? Islam tells us, it is to see if each one of us will choose good over evil."

The professor brakes. "As a philosophical scientist, I don't challenge this matter as having anything to do with any choice; as a realist, I absolutely do not recognise the concept of God or any other theological factor as being part of the world equation because God is not observable."

"I would have thought that the absence of God's moral code in this world is probably one of the most observable phenomena going," the Muslim replies.

"Newspapers make billions of pounds reporting it every week! Tell me, professor. Do you teach your students that they emerged from a monkey?"

"If you are referring to the natural evolutionary process, young man, yes, of course I do."

"Have you ever observed evolution with your own eyes, sir?"

The professor makes a sucking sound with his teeth and gives his students a silent, stony stare.

"Professor, since no one has ever observed the process of evolution at work and cannot even prove that this process is an on-going effort, are you not teaching your opinion, sir? Are you now not a scientist, but a priest?"

"I will overlook your disrespect in the light of our philosophical discussion. Now, have you quite finished?" *The professor hisses.*

"So you don't accept God's moral code to do what is righteous."

"I believe in what is - that's science!"

"Ahh! SCIENCE!" *The student's face splits into a grin.* "Sir, you rightly state that science is the study of observed phenomena. Science too, is a premise which is flawed..."

"SCIENCE IS FLAWED...?" *The professor boils.*

The class is in uproar. The Muslim remains standing until the noise has subsided. "To continue the point you were making earlier to the other student, may I give you an example of what I mean?"

The professor wisely keeps silent. The Muslim looks around the room.

"Is there anyone in the class who has ever seen air, oxygen, molecules, atoms, the professor's brain?"

The class breaks out in laughter. The Muslim points towards his elderly, crumbling tutor. "Is there anyone here who has ever heard the professor's brain...felt the professor's brain, touched or smelt the professor's brain?"

No one appears to have done so. The Muslim shakes his head sadly.

"It appears no one here has had any sensory perception of the professor's brain whatsoever. Well, according to the rules of empirical and demonstrable science, I **DECLARE** that the professor has no brain."

Two eyes

Hadhrat Ibn Abbas ؓ reports that Rasulullah ﷺ said: **"Two eyes will not be touched by the fire of Jahannam. The eye that shed tears for the fear of Allah ﷻ and the eye that spent the night keeping guard in Allah's ﷻ path."** (Tirmizi)

Guarding in the path of Allah ﷻ

Hadhrat Salman Farsi ؓ reported, 'I heard Rasulullah ﷺ say:

"Guarding for a day and a night in the path of Allah ﷻ is better than fasting for a month and praying in it. If he dies, his actions which he used to do would continue for him and he will be rewarded with sustenance and he will be safe from mischief makers." (Muslim)

If you are...

- ... **rich**, follow the merchant of Makkah.
- ... **poor**, look at the prisoner of Shi'abe (valley) Abi Taalib.
- ... **a king**, study the life of the ruler of Arabia.
- ... **a subject**, look at the Quraish.
- ... **a conqueror**, look at the conqueror of Badr, Hunayn & Makkah.
- ... **defeated**, take a lesson from the Battle of Uhud.
- ... **a teacher**, look at the holy teacher in the school of Suffah.
- ... **a pupil**, look at him who sat before Jibreel ﷺ.
- ... **a preacher of the holy book**, look at the Prophet ﷺ in Makkah and when successful, watch him preach on the pulpit of Madeenah.
- ... **wishing to be a prosperous businessman**, look at him who owned the lands of Banoo Nazeer, Kaybar and Fadak.
- ... **an orphan**, do not forget the child of Abdullah and Aaminah.
- ... **a young man**, read the life of Makkah's shepherd.
- ... **a husband**, do not forget the husband of Hadhrat Khadijah and Hadhrat Aa'ishah ﷺ.
- ... **a father**, watch the father of Hadhrat Faatimah (r.a) and the grandfather of Hadhrat Hasan and Hadhrat Hussain ﷺ.

**In short, whatever you may be,
unto the Holy Prophet ﷺ is your guidance.**

A free flight to a place of your choice

**YOU ARE REQUESTED TO ACT ACCORDING
TO THE INSTRUCTIONS BELOW FOR A SUCCESSFUL JOURNEY.**

"THE ULTIMATE JOURNEY"

Ticket: FREE
Seat: GUARANTEED

QUALIFICATIONS & CONDITIONS

Name: Son of Prophet Aadam ﷺ
Identity: Human Being ~ **Nationality:** Muslim
Recognisable Features: Clay ~ **Address:** Surface of the Earth

DETAILS OF THE JOURNEY

Departure: From this world ~ **Destination:** The Hereafter
Duration of the Journey: A few moments including two metres of space
Date of Departure: Time of death ~ **Reservation:** Confirmed

IMPORTANT INSTRUCTIONS

All passengers are requested to keep in mind those who have departed to the **Hereafter** and therefore, keep an eye on the pilot of the plane **HADHRAT AZRAAEEL** ﷺ (Angel of Death). For more information, read the **Holy Qur'aan** and the **Ahaadeeth** (speeches and actions of the Holy Prophet ﷺ). For more queries consult the learned scholars of Islam. During the flight, you will automatically get oxygen masks. **Excuse me!** You will not get oxygen masks - but, in fact, everything will disappear from your view and there will be no need for oxygen masks.

HOW MUCH LUGGAGE YOU CAN CARRY

Every passenger can carry 5 metres of white cloth and a small amount of cotton. The real luggage must be your **good deeds, permanent good actions, obedient children** and 'Ilm (knowledge) which you will get benefit for. Apart from this content, excess luggage (sins) will be carried at your own risk. There is no need for any boarding card, passport or any other travel documents. But, you, the passenger, must be ready for the ultimate journey at any moment. Again for this journey, you must get guidance from Allah ﷻ and His Prophet ﷺ. All concerned should attend the prayers; 5 times a day in the local Mosque. Your seat is reserved and there is no need for any confirmation. Please prepare for the journey, and we wish you success!

GOOD LUCK!

All of Allah's ﷻ creation is good

One should always remember that everything which Allah ﷻ created is good.

"The one Who makes most excellent everything that He creates."
(As - Sajdah 32:7)

The Muslim should not make fun of someone's physical appearance. He should remember that Allah ﷻ has created human beings in the best physical appearance and has honoured them above all the creation.

The Holy Prophet ﷺ once said to a man who used to wear a long 'izaar' (lower garment) because his legs were bent and wanted to avoid the mockery of the people:

"Raise your izaar, for all of Allah's ﷻ creation is good."

Count Allah's ﷻ blessings

If you have food in the refrigerator, clothes on your back, a roof overhead, and a place to sleep...

... you are richer than 75% of this world.

If you have money in the bank, in your wallet, and spare change in a dish someplace ...

... you are among the top 8% of the worlds wealthy.

If you woke up this morning with more health than illness...

... you are more blessed than the million who will not survive this week.

If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation...

... you are ahead of 500 million people in the world.

If you can pray in a Mosque without the fear of harassment, arrest, torture, or death...

... you are more blessed than millions of people in the world who can't.

If your parents are still alive and still married...

... you are very rare.

If you hold up your head with a smile on your face and are truly thankful...

... you are blessed because the majority can, but most do not.

If you can read this message, you just received a double blessing in that someone was thinking of you, and furthermore...

...you are more blessed than over two billion people in the world that cannot read at all.

Have a good day, count your blessings to thank Allah ﷻ and pass this along to remind everyone.

The Western youth

He thought he was only twenty and was going to live to seventy.

The West taught him to be free and to acquire a useless degree.

Filled with selfishness and greed, never did he perform a single deed.

When told to change and repent, he said why? I'm happy and content.

If only he knew what contentment was, he may not have made such a loss.

Satisfaction is what he chased, with disbelievers he embraced.

The wrong he saw with his eyes, the tongue he used to utter lies.

But one night he was given a fright, he was told, "take your final breathe for in front of you is death."

Your life, indeed you wasted, the punishment shall now be tasted.

Now he lies below the ground, unable to make a single sound.

But one thing for sure, it was the only cure.

He finally stopped sinning.

Can you guess his age?

After migrating from Makkah to Madeenah, Rasulullah ﷺ occasionally sent his camels to graze in Ghabah, a small village four or five miles from Madeenah. It has been narrated that once some armed bandits on horseback, led by Abdur Rahmaan Fazaari, killed the innocent camel shepherd and stole Rasulullah's ﷺ camels.

It just so happened that a young Sahaabi named Salmah Bin Akwah ؓ observed the whole incident. Waiting for the right moment, he quickly ran up a hill and shouted for help in the direction of Madeenah. Then he started chasing the bandits. As he drew closer, he started firing arrows with such speed and accuracy that the bandits thought they were being chased by a whole group of people. Whenever a bandit turned around, Salmah Bin Akwah ؓ took cover behind a tree. He chased the bandits until he finally rescued Rasulullah's ﷺ camels. In addition, the bandits left behind thirty spears and many clothes. After a while, a bandit named Uwainah Bin Hisn arrived and realised they were being chased by only Salmah ؓ. The bandits then surrounded Salmah ؓ from all sides, forcing him to scramble up a hill.

As the bandits came closer, Salmah Bin Akwah ؓ exclaimed: "Stop and listen to what I have to say! Do you know who I am? I am the son of Akwah. By Allah ﷻ, if anyone of you were to chase me, he would never catch me. On the other hand, if I were to chase anyone of you, he would never be able to escape from me." Thus, he kept them busy in hope of some help.

As Salmah ؓ continued to delay, a group of Muslim horsemen led by Hadhrat Akram Asadi ؓ arrived. Hadhrat Akram ؓ attacked the leader of the bandits, Abdur Rahman Fazaari and knocked him off

his horse. However, Abdur Rahman Fazaari killed Hadhrat Akram ؓ as he fell off his horse. *Innaa lillaahi wa innaa ilaihi raaji'oon*. Just then, more help arrived forcing the bandits to retreat. This young Sahaabi, Salmah Bin Akwah ؓ begged Rasulullah ؐ to go after the criminals, but Rasulullah ؐ did not grant him permission.

Historians have said that Salmah Bin Akwah ؓ was a professional archer and was faster than the fastest horse.

His age? Only twelve!

Benefits of fasting

Fasting brings passion under control.
It makes the soul shine.

Fasting gives taste in prayer.
Fasting removes the false sense of superiority.

It saves time and trouble.
It greatly contributes to the preservation of health.

Fasting teaches sympathy for the hungry.
Fasting teaches moral discipline.

Fasting keeps the faith in Allah ؐ being a living force.

Hadhrat Ali's ؓ intelligence

Two men left a substantial amount of money in the custody of a Quraishi lady. When leaving their Amaanat (trust), they instructed her to return it to them only when both of them call together. Under no circumstances was she to hand over the Amaanat to only one of them.

After a year, one of them appeared claiming that his partner had died. He demanded the return of the money. The lady refused and reminded him of the condition the two had fixed for the return of the Amaanat. The man was stubborn in his demand. He refused to leave. He caused a big disturbance in the neighbourhood, complaining loudly. The residents forced the lady to return the money. Ultimately she relented.

After some time, the second man appeared and requested the Amaanat. The lady was confused. She explained what had occurred, but he refused to accept her explanation, saying that she was guilty of violating the agreement. He demanded that she compensates him since she was at fault.

The dispute was brought to Hadhrat Ali ؓ. After hearing both parties, he concluded that the two men had tricked the lady. He said to the man: **"Did the two of you not stipulate that she should hand over the Amaanat (trust) only when both of you come?"**

The man readily agreed. Hadhrat Ali ؓ said: **"Your money is by me. Bring your friend and collect it."**

The method of the fraud was thus unsuccessful.

Children of pious ladies

Imaam Rabeeah Ar-Raai (r.a) was the illustrious teacher of Imaam Maalik (r.a) and of Hadhrat Hasan Basri (r.a). Imaam Rabeeah's father was Faarooq. During the reign of Banu Ummayyah, Faarooq was in the service of the Islamic army. He participated in many battles in the far-flung parts of the world.

When Faarooq left home to join the Islamic army, his wife was pregnant with Rabeeah who was destined to become the teacher of Imaam Maalik (r.a) and Hadhrat Hasan Basri (r.a). Faarooq had left 30,000 *Dinars* (gold coins) in the custody of his wife when he had left home. The Islamic wars in the distant parts of the Islamic Caliphate kept Faarooq 27 years away from home. Meanwhile Imaam Rabeeah (r.a) was born in his absence.

The intelligent and pious mother utilised all the money (30,000 *Dinars*) for the Deeni education of her son. After 27 years when Faarooq returned home, he asked his wife about the 30,000 *Dinars*. She responded that she had taken care of his *Amaanat* (trust). Meanwhile it was the daily practice of the son, Imaam Rabeeah (r.a) to give discourses in the Masjid on Hadeeth. The next morning when Faarooq went to the main Masjid for Salaah, he observed (after Salaah) a huge assembly of men sitting at the feet of a Muhaddith (lecturer of Hadeeth) who was lecturing on Hadeeth. On enquiring about the Muhaddith, he was informed that the name of the Muhaddith was Rabeeah Ibn Faarooq. When he learnt that the Muhaddith was his very own son, he (Faarooq) could not contain his happiness. He was proud of his great son. He exclaimed: "Allah ﷻ has indeed elevated the son of Faarooq." On returning home he related his happy experience to his wife who informed him that she had spent the 30,000 *Dinars* on the education of their son. She then

asked him to say what was better; the 30,000 *Dinars* or the wonderful *Ni'mat* (blessing) of his son's rank, which he had observed? He spontaneously said that the 30,000 *Dinars* had no value in comparison to the Ilm (knowledge) of his son.

Such intelligent and pious ladies of the Ummah produced great saints, Fuqahaa (Jurists), Muhaddithoon and Mufasssiroon of the calibre of Imaam Rabeeah Ar-Raai (r.a).

The seven wonders in man

1. Man is aware about his certain death, yet he indulges in laughter and merriment (cheerfulness).
2. Knowing that this world will come to an end, man still hankers after it.
3. Man knows that everything has been predestined, yet he moans over the loss of something.
4. Man has been warned and has full knowledge about the Fire of Hell, yet he continues to sin.
5. Man believes in the account of the Hereafter, yet he insists in gathering wealth.
6. Declaring his belief in the Unity and Oneness of Allah ﷻ, yet man remembers others besides Allah ﷻ.
7. Man believes in Jannah but still finds pleasure in the idle pursuits of this transitory world.

The room

In that place between wakefulness and dreams, I found myself in a room. There were no distinguishing features save for the one wall covered with small index card files. They were like the ones in libraries that list titles by author or subject in alphabetical order. But these files, which stretched from floor to ceiling and seemingly endless in either direction, had very different headings. As I drew near the wall of files, the first to catch my attention was one that read: 'People I have liked'. I opened it and began flipping through the cards. I quickly shut it, shocked to realise that I recognised the names written on each one.

And then without being told, I knew exactly where I was...

This lifeless room with its small files was a crude catalogue system for my life. Here were written the actions of my every moment, big and small, in a detail my memory could not match. A sense of wonder and curiosity, coupled with horror, stirred within me as I began randomly opening files and exploring their contents. Some brought joy and sweet memories; others a sense of shame and regret so intense that I would look over my shoulder to see if anyone was watching.

A file named 'Friends' was next to one marked 'Friends I have betrayed'. The titles ranged from the dull to the outright weird. 'Books I have read', 'Lies I have told', 'Comfort I have given', 'Jokes I have laughed at'. Some were almost hilarious in their exactness: 'Things I yelled at my brothers'. Others I couldn't laugh at: 'Things I have done in anger', 'Things I have muttered under my breath at my parents.' I never ceased to be surprised by the contents.

Often there were many more cards than I expected. Sometimes fewer than I hoped.

The sheer volume of the life I had lived overwhelmed me. Could it be possible that I had the time in my 30 years to write each of these thousands or even millions of cards? But each card confirmed this truth. Each was written in my own handwriting. Each signed with my signature.

When I pulled out the file marked 'Songs I have listened to', I realised the files grew to contain their contents. The cards were packed tightly, and yet after two or three yards, I hadn't found the end of the file. I shut it, shamed, not so much by the quality of music, but more by the vast amount of time I knew that file represented.

When I came to a file marked 'Lustful thoughts', I felt a chill run through my body. I pulled the file out only an inch, not willing to test its size, and drew out a card. I shuddered at its detailed content. I felt sick to think that such a moment had been recorded.

An almost animal rage broke on me. One thought dominated my mind: "No one must ever see these cards! No one must ever see this room! I have to destroy them!" In an insane frenzy I yanked the file out. Its size didn't matter now. I had to empty it and burn the cards. But as I took it at one end and began pounding it on the floor, I could not dislodge a single card. I became desperate and pulled out a card, only to find it as strong as steel when I tried to tear it. Defeated and utterly helpless, I returned the file to its slot. Leaning my forehead against the wall, I let out a long, self-pitying sigh.

And then I saw it...

The title bore, 'People that I have taught about Allah'. The handle was brighter than those around it, newer, almost unused. I pulled on

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its handle and a small box not more than three inches long fell into my hands. I could count the cards it contained on one hand.

And then the tears came. I began to weep. Sobs so deep that the hurt started in my stomach and shook through me. I fell on my knees and cried. I cried out of shame, from the over-whelming shame of it all. The rows of file shelves swirled in my tear-filled eyes. No one must ever, ever know of this room.

I must lock it up and hide the key...

The above is exactly what we're going to take with us when we die. The person merely had a dream but in reality, we're going to have to answer for every card that's stored in our own little rooms. There will be no locking up and hiding the key then.

Who is a poor man?

Hadhrat Abu Hurairah ؓ narrated that the Holy Prophet ﷺ asked the Companions: **"Do you know who is a poor man?"** The Companions answered: "He who has neither money nor property is poor in our eyes."

The Holy Prophet ﷺ said: **"The poor man amongst my people is he who shall come with an abundant amount of prayers, fasts and charity on the Day of Judgement, but who would also have abused someone, produced charges against an individual, stole someone's belongings, or beaten or butchered a person."**

The complaints of the oppressed people will be heard by Allah ﷻ and a case made out for each of them. The wrongs they suffered will be made amends for by the good deeds of the wrongdoers. On the Day

of Judgement the good deeds of the individuals shall be the currency, with which the dues shall be paid.

The perfect mother

The mother is a Madrasah (school).

If you prepare her, you are preparing a nation of noble descendants.

The mother is a garden, if modesty maintains it.

By irrigation, it sprouts out whatever it wants to be visible.

The mother is a teacher of teachers; her glorious deeds fill the entire world.

Did you know?

Hadhrat Khadijah (r.a) the beloved wife of the Holy Prophet ﷺ was the first female to accept Islam.

Hadhrat Aa'ishah (r.a) the beloved wife of the Holy Prophet ﷺ was the first female of this Ummah to memorise the entire Qur'aan by heart.

Hadhrat Summayyah (r.a) was the first female to be martyred in Islam.

Hadhrat Faatimah (r.a) will be the queen of the women of Jannah.

Equality between wives

Hakeemul Ummat Hadhrat Maulana Ashraf Ali Thaanwi (r.a) went to great lengths in maintaining equality between his wives. Even in matters, which do not require strict equality, he exercised extreme caution so as to maintain the happiness of his wives. The following episode illustrates the great care he would exercise in his relationship with his wives.

One day someone presented a beautiful piece of cloth as a gift to Hadhrat Thaanwi (r.a). Hadhrat liked the cloth so much that he instructed the servant to go to the bazaar and purchase another piece of cloth of exactly the same kind. This he did because he had two wives. After much searching, the servant returned saying that such a cloth was not available anywhere in the bazaar. Hadhrat Thaanwi (r.a) took the cloth and divided it into two pieces, sending one piece to each of his wives.

Someone present commented: *"Now this cloth is of no use to anyone. If the idea was to dispense equality, then you could have sent the cloth to one wife and the price thereof to the other wife."*

Hadhrat commented: *"Your thinking is not correct. Equality could not have been maintained in this way. Equality is necessary in every aspect so that there remains not the slightest doubt of inequality in the heart of any one of them."*

Asma's (r.a) interview with Rasulullah ﷺ

It has been narrated that once Hadhrat Asma bint Yazeed Al Ansaari (r.a), a very intelligent and pious woman, came to Rasulullah ﷺ and said: "I have come as a representative on behalf of some women to speak to you about a matter in which we have all expressed the same concern. Indeed Allah ﷻ has appointed you as a Prophet for both men and women, so we believe in you and follow your practices. We women remain veiled and confined to our homes, fulfilling our husbands desires and bearing their children, while men on the other hand, excel us in virtue by attending Jumu'ah prayers, funeral services, and participating in Jihaad, while we stay back looking after their property and nurturing their children. Will we then have any share in their rewards, O Rasulullah ﷺ?"

Rasulullah ﷺ turned towards his Companions and asked: ***"Have you ever heard a woman asking a better question concerning her Deen?"*** "By Allah ﷻ we haven't", replied the Sahaabah ﷺ. Rasulullah ﷺ then said: ***"O Asma, inform those women that showing good behaviour and being obedient towards one's husband will earn women the same amount of reward men receive by participating in those acts of worship which you just mentioned."***

So Hadhrat Asma (r.a) happily returned repeating Laailaaha illallaah and Allah-u-Akbar, as she was pleased and satisfied with the answer Rasulullah ﷺ had conveyed to her.

The genius of Imaam Abu Hanifah (r.a)

On one occasion, Sufyaan Thawri, Misar Ibn Kidaam Maalik Ibn Mighwal, Ja'far Ibn Ziyaad (r.a) and other great scholars were in a Waleemah ceremony. Imaam Abu Hanifah (r.a) had also been invited. When all had gathered, the host appeared rather concerned and enquired about a dilemma (problem), which had befallen him. The people enquired about the nature of the problem. He requested that he wanted to keep it a secret. Imaam Abu Hanifah (r.a) asked: "What is the problem?" He replied: "I wedded two of my sons with two sisters. Due to some mix up, they had been sent to the wrong girl." Imaam Sahib asked: "Have they engaged in sexual intercourse?" He replied in the affirmative. Upon this Sufyaan Thawri (r.a) remarked: "A similar case was brought before Hadhrat Ali ؑ whose verdict is enough for us. He had ordered that giving the dowry had become incumbent upon each one of them because of the intercourse. Thereafter, each girl should complete the Iddah period (approximately three months) and then go to the original groom with whom their marriage was conducted. There will be no punishment for the mix-up." The guests were listening attentively and were impressed by Sufyaan's words.

Imaam Abu Hanifah (r.a) sat silently. Misar Ibn Kidaam turned towards him and asked: "Say something." Sufyaan Thawri (r.a) said: "What can he say?" Imaam Abu Hanifah (r.a) said: "Call upon both the grooms." When they arrived he asked each of them: "Do you like the girl you slept with?" They replied: "Yes". He asked: "What is the name of your original bride who was with your brother?" He mentioned her name. Imaam Abu Hanifah (r.a) ordered him to divorce her. He then did the same with the other groom. When they

had both divorced the one with whom their marriage was originally conducted, Imaam Abu Hanifah (r.a) recited the Khutbah of Nikah and conducted the Nikah of each one of them with the girl who they had mistakenly slept with (since their first marriages had not been completed they were under no obligation to sit for the period of Iddah. Therefore it was permissible for them to remarry at once).

The guests were stunned at Imaam Abu Hanifah's (r.a) verdict and Misar Ibn Kidaam (r.a) stood up and kissed the forehead of Imaam Abu Hanifah (r.a) and exclaimed: "People taunt me for my liking of such a personality." Sufyaan Thawri (r.a) sat quietly and he did not utter a word.

Don't read this

"Why is it so busy?"

"Don't you know? It's 7 a.m. and everyone's off to work. That's why this time of day is called 'rush hour.' It's this busy everyday, and in larger cities it's even busier."

"Hey look at that car! It look's like a Muslim is driving it. Yeah! That's Dr. Abdullah!"

"What! Are there Muslims living in this town besides you?"

"Of course! Actually, forget about town, there are over 30 Muslim families just in my neighbourhood."

"Hey! Do you mind if I ask you a question?"

"No, not at all."

"Well, about an hour ago, I went to the Masjid for Fajr and no one was there. I was wondering...did all of these people become Muslims after Fajr?"

'Learn to write in the sand'

The story tells us that two friends were walking through the desert. At a specific point of the journey, they had an argument and one friend slapped the other one in the face.

The one who got slapped was hurt, but without saying anything, he wrote in the sand:

TODAY MY BEST FRIEND SLAPPED ME IN THE FACE

They kept on walking, until they found an oasis (fertile spot of water in a desert), where they decided to take a bath. The friend that got slapped started drowning and his friend saved him. When he recovered from the fright, he wrote on a stone:

TODAY MY BEST FRIEND SAVED MY LIFE

The friend who saved and slapped his best friend, asked: "Why, after I hurt you, you wrote in the sand and now, you have written on a stone?"

His friend, smiling, replied: "When a friend hurts us, we should write it down in the sand, where the winds of forgiveness take charge of erasing it and when something great happens, we should engrave it in the stone of the hearts memory, where no wind can erase it."

'Learn to write in the sand'

Qayloolah - midday nap

The afternoon nap was a practice of the Holy Prophet ﷺ and his Companions. It is mentioned in number of Ahaadeeth.

1. Hadhrat Sahl Ibn Sa'd ؓ said: "We used to have a midday nap and take lunch after the Jumu'ah (Friday prayer)."

(Bukhaari, Abu Dawood.)

2. Hadhrat Anas ؓ said: "Umme Sulaym ؓ used to spread a leather sheet for the Holy Prophet ﷺ and he used to take a midday nap (on that leather sheet) at her home." (Bukhaari)

3. Hadhrat Anas ؓ said: "We used to offer the Jumu'ah with the Holy Prophet ﷺ and then take the afternoon nap."

(Bukhaari)

4. Hadhrat Sahl ؓ said: "We used to offer the Jumu'ah with the Holy Prophet ﷺ and then take the afternoon nap."

(Bukhaari)

5. Hadhrat Anas ؓ said: "We used to gather (for Jumu'ah), then return and take the afternoon nap." (Ibn Maajah)

The Holy Prophet ﷺ has prescribed the afternoon sleep, especially for those who wake up for Tahajjud. Hadhrat Ibn Abbaas ؓ reports that the Holy Prophet ﷺ said: "*Seek help through Suhoor in fasting and through the midday nap in the night prayer.*" (Ibn Maajah)

In every order and practise of the Holy Prophet ﷺ, there is wisdom. The Sunnah of Rasulullah ﷺ are the keys for the enlightenment of the entire mankind!

Although the results of studies of the so-called western experts are not codes of Shar'iah, we nevertheless shall produce some, for the benefit of those Muslims who are influenced by modern research. Perchance they will then understand the great significance of the commands and prohibitions of the Holy Qur'aan and Ahaadeeth. Hereunder we reproduce in exact words, a report which appeared in The Times.

40 WINKS ARE GOOD FOR YOU

A nap after lunch is good for you, improving performance levels and mood, according to a study of sleep by Professor James Horne, of Loughborough University.

"Our internal sleep-wake clock is designed naturally for two sleep a day, a long one at night and a short nap in the afternoon," he said. A 20-minutes post-lunch nap can be refreshing, but a longer sleep may lead to grogginess.

Professor Horne says, "However, not everyone can benefit. He told She magazine: "If people have trouble sleeping at night, taking an afternoon nap means that they will have even less night-time sleep."

Death, Paradise & Hell

Death is a door that all people will enter; I wish I knew which abode we will enter after death.

The abode is the abode of Paradise if your deeds were pleasing to Allah ﷻ, if not then it is the abode of Hell.

There are only two places for mankind, so look which one you choose. Paradise is only for the servants who do good deeds, if they fall into error, Allah ﷻ is the Forgiver.

An astonishing verdict of Hadhrat Ali رضي الله عنه

Rasulullah ﷺ had dispatched Hadhrat Ali رضي الله عنه to Yemen. The people of Yemen had a tradition of digging a ditch in order to trap a lion. Once a lion was made to fall into a ditch through various tactics, they would then hunt it. They once trapped a lion in one such ditch. The people gathered around this ditch in such great numbers that it became virtually uncontrollable for those who were on the brink to keep balanced. One person ultimately lost his balance and was about to fall in the ditch, upon this he held the hand of one of the adjacent men and he too lost his balance. This second man in turn held the hand of a third man and the third the hand of a fourth man. Eventually all four fell into the ditch. The lion was still alive and was furious and hence attacked all four of them. They all received severe injuries and thus died immediately.

A row then erupted amongst the deceased persons kith and kin as to who was responsible for the deaths and who was going to give Diyyat (blood money or compensation for manslaughter). The row grew more aggressive and swords came out from all sides. Blood was about to be spilt! In such a shocking and delicate circumstance it was Hadhrat Ali رضي الله عنه who intervened and after calming down the situation gave his verdict.

The primary responsibility of these deaths lay with the digger of the ditch and he would be made to pay Diyyat (blood money). They would be compensated in such a manner that the first person got a quarter of the blood money, the second person got one third of the blood money, the third person got half of the blood money and the

last one got the full amount. When the matter went to Rasulullah ﷺ, he approved of it.

Allamah Qurtubi (r.a) explains this astonishing verdict of Hadhrat Ali ؓ in the following words: **“All four of the deceased lost their lives through manslaughter and the ditch digger was responsible for it. However the first person being a victim of the manslaughter was also a murderer of the other three persons by pulling their hands while falling into the ditch. His blood money would be divided into four equal parts and he would get only one part and the victims get one part each. Similarly the second person was the murderer of two persons and his blood money would be divided into three equal parts and he got only one part of it. The third person was the murderer of just one person so his blood money would be divided into two and hence he gets half of it. The last one was not responsible for any further deaths so he would get the whole of the blood money.”** (Tafseer-e-Qurtubi)

Hijaab (veil)

The following is an interesting dialogue between a modernist lady and an intelligent young girl (15 years old).

Modernist: Your father is keeping you imprisoned in the four walls of your house. Don't you feel that you are in a jail?

Hijaab Observing Girl: They keep criminals under lock and key in a jail while they keep diamonds and gold in a safe place. I am my father's diamond, which he keeps in this holy sanctuary (the home). Furthermore, a jail is always locked and under guard while our home is open. The prisoner wants to free himself from a prison. He is frustrated and full of grief in prison while I am at peace and rest

inside our home. The thought of escaping does not arise in my mind. While prisoners love the idea of breaking out of prison to gain freedom; I love the safety and peace of my home. A fish is at rest inside water, not outside.

Imaam Abu Hanifah (r.a)

A divine foretelling

Hadhrat Abu Hurairah ؓ narrates: “We were present with the Holy Prophet ﷺ when, within this gathering, Surah Al Jumu'ah was revealed and the Holy Prophet ﷺ recited the following: **“And others among them who have not yet joined them.”** (63:3)

The Companions thus enquired as to which people are referred to (in this verse). The Holy Prophet ﷺ remained silent until he was asked again and then thrice. Hadhrat Salmaan Faarsi ؓ was amongst us. The Holy Prophet ﷺ placed his blessed hand on Salmaan's ؓ shoulder saying: **“If this sacred religion was placed on the Surayya star then without doubt from amongst his people there would surely be a particular individual or individuals who would rise to acquire this religion.”** (Bukhaari, Muslim)

In relation to this Hadeeth, Allaamah Jalaaluddeen Suyooti (r.a) and Allaamah Ibn Hajr Al Makki (r.a) stated that the statement of the Holy Prophet ﷺ, **‘a particular individual’**, mentioned in the above Hadeeth is referring to Imaam Abu Hanifah (r.a). The sole reason for them appointing this Hadeeth to Imaam Abu Hanifah (r.a) was due to his determination and his deep-rooted desire for this divine religion, as no other Persian had such in-depth knowledge as the great Imaam Abu Hanifah (r.a).

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Did you ever wonder...

When a Christian or a Jew murders someone, religion (Christianity/Judaism) is not mentioned but when a Muslim is charged with a crime, **it's Islam that goes to trial.**

When a Jew practises his religion he is called "orthodox", when a Christian practises his religion he is called "devout" but when a Muslim practises his religion, he's called a '**fundamentalist**'.

When a Jew or a Sikh grows a beard he's just practising his faith, and when a Muslim does that, he's an '**extremist**'.

When a nun is covered from head to toe, she's respected for devoting herself to God, but when a Muslim woman does that, she's '**oppressed**'.

When a western woman stays at home to look after the house and children, she's sacrificing herself and doing good for the household, but when a Muslim woman does so, she '**needs to be liberated**'.

It's all true!!!

Who is foolish?

There lived in a town, a very rich man, who was given every comfort and luxury by Allah ﷻ. He had a servant who was slightly foolish. One day, the rich man called him and presented him with a gift saying: "Keep this in a safe place until you find someone who is more foolish than yourself. When you do, give it to him."

The servant replied: "Very good, sir!"

After some time, the rich man became very ill. Many doctors treated him, but there was no sign of recovery. He finally lost hope and called for his servant and said to him: "I am leaving now. If I have caused you any grief, please forgive me."

Servant: "Sir, where are you going?"

Rich man: "Where everyone has to go."

Servant: "When will you return?"

Rich man: "I am going to a place where there is no return."

Servant: "I see. Have you made your preparations for your comfort there?"

Rich man: "No."

Servant: "Have you built a house to live in?"

Rich man: "No."

Servant: "Have you made arrangements to safeguard yourself from heat and cold?"

Rich man: "No."

Servant: "What have you done about your food and drink?"

Rich man: "Nothing."

Hearing this, the servant laughed and said: "Sir, this is most surprising. In your temporary home, you have made all sorts of arrangements of joy and comfort; buildings and bungalows, gardens and parks, servants and maids, beautiful cars, shops and factories, and all sorts of luxuries, but for your permanent home, you have made no preparations whatsoever. Now tell me sir! Where will I find someone more foolish than you? Hence I am giving this gift to you."

Precious! Precious!

Lord Chesterfield was born in London in 1694 and died there in 1773. His letters addressed to his son, which were later published, described the act of success.

In one letter for instance he writes: "I recommend you to take care of the minutes for the hours will take care of themselves." That is to say that if you can save your minutes, the hours will themselves be saved. Taking care of the parts is just like taking care of the whole. This is because the whole is made out of parts. Mostly people tend to neglect the parts in favour of the whole. This mentality ultimately results in failure at some later stage.

Never waste a moment of your available time. By taking advantage of your moments, you can be the possessor of your months and years. Wasting minutes will cause you to lose months if not years. If you are wasting, daily, just five minutes of your hour, this will amount to wasting two hours in every 24 hours. This will eventually come to 60 hours in a month, 720 hours in a year. This is how the majority of people have been wasting most of their available time. A man, whose life span is eighty, hardly makes full use of 40 years of his life.

This is your greatest asset. Be careful regarding saving it. All great successes ultimately boil down to an accumulation of small successes. Once you are ready to achieve a small success, a big success will itself come your way. Here is a practical example of how this apparently small piece of advice can have great results:

Maulana Lutfullah, born 1802 in Dharager was an ordinary tutor. He had not received any of his education in an English school even for a single day, yet Smith Aldara and Co. London published his

autobiography in 1857. It was titled "Autobiography of Lutfullah: A Muhammedan Gentleman."

This book included a forward by Mr East Weck who praised the excellence of the English written by Maulana Lutfullah, and he expressed his amazement at how an Indian could write such a comprehensive and thorough book in a foreign language.

How did Maulana become capable of writing a book which was not only published in London, but which was held praiseworthy for it's language by the English publisher?

The secret is expressed in the saying, "Little by little becomes great." Maulana Lutfullah learnt English through his own efforts. He used to teach Hindi, Persian and Marathi languages to the English employees of the East India Company.

The number of his students is estimated at 100. It was this contact with the English employees that made him feel interested in learning the English language. He began studying English privately. By working hard continuously for eight years, he managed to gain a full command of the English language.

He has written in his books that during those eight years, not even a single night passed without having committed to memory ten words of the English language, and without having thoroughly learnt a few pages from Dr Gil Christ's grammar. "Ten words" appear to be of no significance, but multiplied over eight years, this step can turn a man into a foreign language writer, capable of claiming appreciation even from native speakers who are masters of the language!

P.S. Maulana Lutfullah learnt 29,200 words in eight years (3650 words every year).

The stranger

A few months before I was born, my dad met a stranger who was new to our small town. From the beginning, dad was fascinated with this enchanting newcomer, and soon invited him to live with our family. Though his outside appearance was not attractive, the stranger was quickly accepted and was around to welcome me into the world a few months later.

As I grew up I never questioned his place in our family. In my young mind, each member had a special place. My brother, Yoosuf, few years my senior, was my example. Sa'diyah, my younger sister, gave me an opportunity to play 'big brother' and develop the art of teasing. My parents were complementary instructors - Mum taught me to love Allah ﷻ, and dad taught me how to obey Him. But the stranger, who was our storyteller, could weave the most fascinating tales. Adventures, mysteries and comedies were daily conversations. He could hold our whole family spellbound for hours each evening and would consume most of our times over the weekend. If I wanted to know about politics, history, or science, he knew it. He knew about the past and seemed to understand the present. The pictures he could draw were so life-like that I would often laugh or cry as I watched. He was like a friend to the whole family. He took dad, Yoosuf and me to our first major league cricket game. He was always encouraging us to see the movies and he even made arrangements to introduce us to several famous people.

The stranger was a constant talker. Dad didn't seem to mind, but sometimes Mum would quietly get up - (while the rest of us were enthralled with one of his stories of a faraway place) - and go to her room and read the Qur'aan. She would sometimes quietly tell us that

the Holy Prophet ﷺ said: **"The beauty of one's faith is shunning all non-productive activities."**

I wonder now if she ever prayed that the stranger would leave. Yes you see, my dad ruled our household with certain moral convictions. But this stranger never felt an obligation to honour them. Swear, for example, was not allowed in our house, neither from our friends, adults or us. Our long time visitor, however, used occasional four letter words that burned my ears and made dad squirm. To my knowledge the stranger was never confronted. My dad was a teetotaller who didn't permit alcohol in the house.

But the stranger felt like we needed exposure and enlightened us to other ways of life. He offered us beer and other alcoholic beverages often. He made cigarettes look tasty, cigars manly and pipes distinguished. He talked freely (probably too much too freely) about sex. His comments sometimes blatant, sometimes suggestive, and generally embarrassing. He showed us how to woo and flirt with woman. I know now that my early concepts of the man-woman relationship were influenced by the stranger.

As I look back, I believe it was Allah's ﷻ Mercy that the stranger did not influence us more. Yet he was seldom rebuked and never asked to leave. More than thirty years have passed since the stranger moved in with the family. He is now nearly so interesting to my dad as he was in those early years. But if I were to walk into my parents' bedroom today, you would still see him sitting over in a corner, waiting for someone to listen to him, talk and watch him draw his pictures and enchant his audience with his magic.

His name? you may ask... We call him T.V.

The stranger

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Words of wisdom

Strive as much for this life as necessary.

Strive as much for the Hereafter as it demands.

Strive as much for the pleasure of Allah ﷻ as you need it.

Sin as much as you have the strength to endure its punishment.

Beg only from Him Who is not needy.

Disobey Allah ﷻ only when you can hide from Him

(Allah ﷻ is everywhere).

*He gives wisdom to whom He wills. And whoever
is given wisdom is certainly given a lot of good.
And only the men of understanding do observe
the advice.*

(Surah Al Baqarah, verse 269)